



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

too, the doctrine of universal salvation in the declaration that all will be made alive in Christ; since, if all are to be raised, all must have become possessed of the *πνεῦμα* (1 Cor. 15: 22, 28; Rom. 11: 32). "Paul raises himself above himself. . . . His mind was great enough to include in itself the contradictory." Here is abundant material to choose from for those who will support their dogmatic theology on the authority of Paul!—ORELLO CONE.

Die Wahrheit des Christentums, ihr Gewicht und ihr Erweis. Von Dr. P. Bard. (Schwerin in M.: Fr. Bahn; pp. 32; M. 0.60.) The author shows in the first part of his pamphlet that pessimism is the only alternative for those who reject Christianity; in the second part he defends the genuineness and historicity of the apostolic literature upon which the great historical truths of Christianity are based.—*Glaube und Wissenschaft.* Von Dr. P. Bard. (Schwerin in M.: *ibid.*, 1898; pp. 20; M. 0.40.) Christian faith, which is not to be confounded with a belief in the infallibility of the Christian Scriptures, has nothing to fear from modern science.—*Papst oder Bibel?* Von Dr. P. Bard. (Schwerin in M.: *ibid.*, 1898; pp. 23; M. 0.50.) The Protestant position of the supreme authority of the Scriptures is vindicated as against the Vatican doctrine of papal infallibility.—*Christus oder Buddha?* Von Ernst Haack. (Schwerin in M.: *ibid.*, 1898; pp. 24; M. 0.50.) The author gives a short sketch of the principal doctrines of Buddhism, and shows by contrast how much superior, ethically and philosophically, the doctrines of the Christian religion are. Modern Buddhism, as it is being taught in Germany, he says, is not religion at all, but a philosophical speculation.—*Über den fundamentalen Unterschied der Ritschlschen und der kirchlichen Theologie mit besonderer Berücksichtigung der Ethik.* Von Ernst Haack. (Schwerin in M.: *ibid.*, 1897; pp. 56; M. 0.90.) Ritschl is characterized as a man of uncommon mental ability, having a strong will, but no emotion and no imagination. The practical tendency of his system is to make Christianity a religion without a Christ, and an ethical system without the fact of sin.—*Die Aufhebung des Magdeburger Domschatzes durch den Administrator Christian Wilhelm von Brandenburg im Jahre 1630.* Von R. Heinrichs. (Cleve: Fr. Boss' Witwe, 1897; pp. 26; M. 0.75.) Some time ago the author found in a private library in Sangerhausen, in the province of Saxony, a manuscript containing a carefully prepared inventory of moneys and other valuable treasures belonging to the cathedral of Magdeburg, and still in its possession in 1630. It has all along been maintained that Tilly took away these treasures with him in 1631, but

from this inventory it clearly appears that, before Tilly could accomplish this, William of Brandenburg took them, and, as it is supposed, used this money to pay his soldiers.—A. J. RAMAKER.

L'Église catholique et les Protestants; par Georges Romain (Paris: Bloud & Barral, 1897; pp. 64; fr. 0.60), is a booklet of Roman Catholic controversy. As it forms one of a series called "Science and Religion," we were greatly disappointed to find in it that abuse of Protestantism which ought to belong to a past age. Never have we seen in a work of the kind more bad faith or greater ignorance. Were such books widely distributed in France, we might expect to find shortly, by the side of the anti-Semitic agitation, an anti-Protestant one.—One turns with a sense of relief and satisfaction to another booklet of the same series, *Faut-il une religion?* par Abbé Guyot (Paris: Bloud & Barral, 1897; pp. 64; fr. 0.60). This is the work of a candid mind. In a popular way he has studied the nature of religion, and its necessity for man, for society, for the state, and has shown the impossibility of the normal life of all without it. He goes even so far as to advocate a state religion. As this work is intended for popular apologetics, one does not feel inclined to raise the objections which would be imperative were it of a more pretentious character. It is a good sample of the more popular works produced by earnest contemporary French Catholic clergymen.—*L'Évangile et le temps présent*. Par Abbé Élie Perrin. (Paris: Victor Rétaux, 1898; pp. xii + 364; fr. 3.50.) This volume contains fifty-two addresses. Although they are furnished with texts, it is impossible to give them the name of sermons. They are intended by Abbé Perrin to be models of Sunday pulpit ministrations, and they have for their title "The Gospel and the Present Times," but they are practically religious talks touching upon all the questions which affect the Catholics of France. By the side of mystical effusions there are discussions concerning schools, military service, workingmen, politics, and international difficulties. The greatest independence in the criticism of Roman Catholic practices is manifested, yet the pope is almost deified. From the beginning to the end one finds the glorification of the church, and the idealization of her life. Those who have read many of the later Roman Catholic sermons, poor colorless imitations of the sermons of the classic preachers, will not only feel refreshed in reading these interesting addresses, but will learn more of the spirit of the new French Catholicism than from any book known to us. If the word "gospel" is read "Catholicism," the character of the book will appear.—J. C. BRACQ.